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HISTORICAL DISCOURSE,

COMMEMORATIVE OF THE

PRESBYTERIAN CHURCH

OF

UPPER TEN-MILE, PA.

DELIVERED MARCH 29, 1859.

BY

E. C. WINES, D. D.

PROFESSOR IN WASHINGTON COLLEGE.

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M.DCCC.LIX.

HISTORICAL DISCOURSE.

"FORASMUCH AS MANY HAVE TAKEN IN HAND TO SET FORTH IN ORDER A DECLARATION OF THOSE THINGS WHICH ARE MOST SURELY BELIEVED AMONG US, EVEN AS THEY DELIVERED THEM UNTO US, WHICH WERE FROM THE BEGINNING EYE-WITNESSES, AND MINISTERS OF THE WORD; IT SEEMED GOOD TO ME ALSO, HAVING HAD PERFECT UNDERSTANDING OF ALL THINGS FROM THE VERY FIRST, [MORE EXACTLY, "HAVING ACCURATELY INVESTIGATED EVERY THING FROM THE VERY FIRST,"*] TO WRITE UNTO THEE IN ORDER, [i. e. IN AN ORDERLY AND METHODICAL MANNER,] MOST EXCELLENT THEOPHILUS, THAT THOU MIGHTEST KNOW THE CERTAINTY OF THOSE THINGS WHEREIN THOU HAST BEEN INSTRUCTED."
LUKE 1:1-4.

THE Son of God, incarnate in our nature, having been exalted by the Father to be head over all things to the church, sits upon the throne of universal empire, the blessed and only Potentate, the King of kings, and Lord of lords. He holds in his hand all hearts, all kingdoms, all events. His providence, which is administered wholly for his church, and with a view to its ultimate triumph over all enemies, is universal, infallible and irresistible. At one time, he curbs the passions of men, producing a comparative calm in the nations; at another, he lays the bridle on their neck, permitting them to embroil and agitate the world. Sometimes his purposes are best subserved by mighty conquerors; at others, by wise lawgivers. When he needs the former, he inspires them and their armies with invincible courage; when he requires the latter, he breathes into their minds wisdom and sagacity. He gives and he takes away power, transferring it, by a sovereign decree, from one man to another, from one house to another, from one people to another. Thus does our God, sovereign in purpose, infinite in greatness, supreme in power, and incomprehensible in wisdom, govern all the tribes and kingdoms of earth. Let us talk not of chance; or, if we use the term at all, let it be as a cover

* Bloomfield.

to our ignorance. That which is chance to our fallible and uncertain counsels, is an established purpose in that eternal counsel which sees and arranges the end from the beginning; which prepares effects in causes the most remote: and which embraces, in one harmonious order, however disjointed that order may appear to us, the entire sequence of events, from the birth to the consummation of all things.

All this expenditure of divine wisdom and power is for the welfare, increase and perfection of the church. The whole administration of providence has no other end than this. The revolution of empires, the rise and fall of states, the change of dynasties, the succession of governments, and all the vast flow of human affairs, symbolized by the mystic wheels of Ezekiel's vision, are directed, in the midst of seeming confusion, by infinite wisdom and goodness, with a view to the growth, prosperity, and ultimate universal prevalence of the kingdom of Christ. This view of the nature and scope of God's providential government, as it is clearly in harmony with the teachings of Holy Scripture, so does it invest the history of our race with a dignity and a sacredness, which no other view of it could impart.

While this remark is true in reference to all history, it has a special pertinency to the history of the church. The importance which the Holy Ghost attaches to a knowledge of God's providential government of the world, and especially of his providential dealings with his own people, is seen in the fact, that more than half the Bible, in both its great divisions, is historical in its character. We have therein a summary history of the church, from the creation of the world to the introduction and establishment of Christianity; for the most part, in mere outline, but expanding into a fuller detail of events at certain more important points — as at the introduction of the Abrahamic, Mosaic and Christian dispensations. Luke, the most learned of the evangelists, has declared his sense of the value of such inquiries in the introduction to his Gospel; a passage which, on that account, I have selected as an appropriate motto for a brief historical review of God's providential and gracious dealings with this church. He informs us that

he had carefully traced everything in the gospel history from the very first, that he might write an exact and methodical account of the same. Nothing can be more venerable, nothing more instructive, nothing more interesting, than the record of the battles and the victories, the trials and the triumphs of the Christian church. The idea prevails that church history belongs to the theologian, and can have but little importance or interest for common Christians. But so far is this from being the case, that few departments of study are, to a just and enlightened taste, more entertaining or more profitable. Certainly no other more abounds with affecting and thrilling incidents. The most fertile and brilliant imagination has never invested romance itself with an interest more potent, a charm more fascinating, than that which belongs to various portions of the history of the church.

As this is true of the history of the church of Christ in general, so it is no less true of the history of individual churches. As the church universal has a memory, whereby she holds in everlasting remembrance the just, the wise and the good—the noble spirits devoted to truth, to virtue and to God, who have contributed to the progress of religion and the happiness of man—a long and illustrious line of benefactors, stretching from righteous Abel through every succeeding age of her history, whose fame has spread over every region of the globe; so each particular church has its own cherished memories of wise, holy and faithful men, who have adorned its annals and contributed to its welfare, and whose fame, though not world-wide, is deservedly pure and lasting in the place where their lives were passed, and their virtues shone. How many such names, though unknown to the world at large, are familiar as household words to the people of this congregation! The names of Dod, (father and son,) Lindley, Cook, Coe, Axtell, Moore, M'Farland, Hanna, Sanders, Hathaway, Reed, Murray, and others too numerous to recite, here rise unbidden to many a mind in this assembly. These names are justly your pride and your boast. You hold them as among your most precious treasures. Associated with all that is good, and pure, and elevated, and prosperous, and happy in your religious history,

how strong the incentives which they hold out to virtue and to godliness!

Thus am I conducted to the main purpose of the present discourse. In compliance with a formal request of the session of this church, and with sundry individual requests from private sources, received at different times, I propose, on this last day of my ministry among you, briefly to review and commemorate the history of God's goodness, in providence and grace, to this people.

Let me begin with an apology for the very imperfect manner in which, I am but too sensible, this service must and will be performed. At the outside, it is not more than four or five weeks since I thought of undertaking it. During the greater part of that time, the ordinary duties of my professorship in college have demanded their full share of my attention, and these have been not a little increased by the simultaneous occurrence of the semi-annual examination of all the college classes. Besides this, I have had, in the mean time, the extra services of a communion occasion, without the usual assistance from abroad, and have, in addition, within the same period, prepared a special sermon, embodying some farewell counsels and admonitions to the beloved people of my charge. You will readily perceive from this statement, that my time must have been extremely limited for making and reducing to a digested and methodical form, researches into the history of a congregation, whose origin dates nearly one hundred years ago. The sources from which I have drawn the information embodied in this brief review are the following:

1. The Records of the Church. These are, for the most part, exceedingly brief, even for the times which they cover; and their value, as a source of history, is materially diminished by the occurrence of sundry, and, in some instances, very wide chasms. For long periods, no records at all seem to have been kept; and this, we are informed on good authority, was quite characteristic of the churches in Western Pennsylvania during their early history.

2. Old Redstone, by Jos. Smith, D. D. This is a rich collection of facts and incidents in the history of western Presbyterianism and its early ministers.

3. Dr. Sprague's Annals of the American Pulpit, a noble treasury of American religious biography and ecclesiastical history, and a splendid monument at once to the genius and piety of the illustrious dead, and the industry, taste and learning of its gifted and accomplished author.

4. The Life of the Rev. Elisha M'Curdy, by Dr. Elliott, a beautiful tribute to the departed patriarch, and a mine of valuable information touching the toils, the trials and the achievements of the early pioneers of our western Zion.

5. An interesting Memoir of the Rev. Thaddeus Dod, by his son, the late Rev. Cephas Dod, published in the Presbyterian Magazine for August and September of 1854.

6. Some written Memoranda, furnished at my request by Luther Day, Esq., from which I have derived important information in regard to the temperance reform and two interesting revivals of religion.

7. The Records of the Presbytery of Washington, which afford no little light on the transactions connected with the Cumberland defection.

8. A Commemorative Sketch of the Rev. Cephas Dod, by the Rev. W. P. Harvison, published in the Presbyterian Banner and Advocate.

9. A Letter from the Rev. Dr. Elliott to the speaker, relating to the Cumberland troubles.

10. And last, but by no means least in importance and value, the recollections of many of the older members of the congregation, male and female, elicited by special inquiries in personal conversation.

This is a tolerably copious list of sources, but the limited time I have had for examining and digesting their contents, taken in connection with the fact that they do not, for the most part, descend to much detail in reference to the history of particular churches, makes it almost certain that I shall have fallen into some errors; and whenever any of my statements happen to cross the knowledge of any of my auditors, I will esteem it an especial kindness, if he or they will afford the needed correction at the earliest opportunity.

The planting of a church is always an interesting and im-

portant event. What untold influences, for good or for evil, lie wrapped up in that simple transaction! If it be a church founded on gospel principles, and designed to be a pillar and ground of the truth, what a number and variety of blessings will it bring to the community in which it is found! If it be a church founded on false principles, and designed to teach fundamental errors, what a train of pestilent and destructive influences will it send forth! The churches in any community will give tone and character to that community; they will stamp their impress upon its opinions, its morals, its institutions, its customs, in a word, upon the whole current of its thought, feeling, speech and action.

This church, in common with its group of sister churches in this region, had its origin at a period of no common interest, and under circumstances of no ordinary importance. It will be proper to glance at the general features of the times and the scenes, in the midst of which it originated.

A little more than a hundred years ago, Western Pennsylvania was an unbroken wilderness, the haunt of savages, wild beasts and poisonous reptiles. About the middle of the last century and for a succession of years thereafter, a stream of emigrants from Eastern Pennsylvania, Virginia, Maryland, New Jersey, Scotland, and the north of Ireland, crossing the rugged steeps and frightful gorges of the Alleghenies, and braving the perils and privations of a frontier life, poured in and made settlements throughout all this region, then a trackless and howling waste, but now smiling beneath the hand of cultivation, and abounding in all the comforts, luxuries and elegancies of life. Rarely, if ever, in the whole history of colonization, has a new country been settled by a more intelligent, virtuous and resolute class of men. A large proportion of them were the children of the church, baptized and nurtured in her bosom. With few exceptions, they belonged to the Presbyterian family. Many were in the communion of the church, and some had held positions of honor and influence in the congregations from which they came. In their new circumstances they were in a condition of extreme peril. Grievous wolves might enter and spoil the flock. Incompe-

tent and faithless teachers might lead them astray. But a covenant-keeping God had better things in store for them. The General Synod of the Presbyterian church, for many years before the first settlement of a minister in the West, like a kind and faithful mother, had bestowed unremitting attention upon the religious interests of her children in this distant portion of her territories. Let the names of M'Dowell, Allison, Beatty, Brainerd,* Duffield, Cooper, Anderson, Niles, Finley, Craighead, King, Forster, Smith, Carmichael, and Powers, all appointed by the supreme judicatory to missionary service in the West, and some of them more than once, previous to the permanent removal of the first ordained minister to that region, attest her maternal care for her children in the wilderness. The labors of these brethren were spread over a period of nearly twenty years, viz. from 1758 to 1776. They preached, administered the sacraments, and probably organized a number of churches, though of this there is no certain record.

But God had other purposes of grace, other blessings in store, for the infant Zion in the West. At the very time when the synod was sending out her missionaries, God had in training for this field a company of men of extraordinary powers and aptitudes for the work for which they were designed; men of clear heads, brave hearts and strong arms; men baptized into the spirit of the Whitfields, the Blairs, and the Tennents of the last century; men of ripe experience and mature wisdom; men who united zeal to orthodoxy, who possessed the best qualities of both the old parties in the church, the revival spirit of the one and the strict discipline of the other, and who became burning and shining lights amid the darkness of this western wilderness. A few years after the date of the last missionary appointments by the Synod (1776), M'Millan, Dod, Power, Smith, Clarke, Dunlap and Finley, five of whom Dr. Sprague has judged worthy of a place in his Annals of the American Pulpit, are found permanently stationed in this wide field, and the synod is happily relieved of any further care of them, except her ordinary care over all the churches.

* Brother to David Brainerd, missionary to the Indians.

The ministry of these faithful servants of the Lord was pre-eminently fruitful in conversions. They were men of a thoroughly evangelical spirit. They had been trained under the power of an earnest and living ministry; had themselves witnessed many glorious revivals of religion; and had come from a region blessed with frequent and signal outpourings of the Spirit. In their new field of labor, some of them, particularly Smith, Dod and M'Millan, lived in the midst of almost constant revivals for a period of from ten to fifteen years. Nor were ever ministers blessed with more efficient helpers. The laity of that age were a noble class; and this remark is quite as applicable to the women as to the men. There was a race of wrestling Jacobs and praying Hannahs that had power with God. Luther's three masters—prayer, meditation and trial—wrought mightily here. They, with other influences, produced a depth of piety, a richness of Christian experience, a maturity of Christian graces, and an intensity of Christian character, rarely, perhaps, equaled in our day.

The early ministers and sessions of this region were strict disciplinarians. They attached the highest importance to catechetical instruction. The Shorter Catechism was a text-book in all the schools. Parents required their households to recite it every Sabbath evening; none were excused, whether old or young. At each pastoral visit the children looked, as a matter of course, for an examination on the Catechism. A few standard books, as Boston's Four-fold State, Fisher's Catechism, and the like, were found in almost every house; and they were read and re-read, till their contents were thoroughly mastered, and their doctrine and spirit inwrought into the very texture of the soul. The greatest care was exercised in the admission of persons to the communion of the church. The examination on personal piety was close and searching. And the same was true in regard to candidates for the ministry.

In everything, our fathers were trained to endure hardness as good soldiers. Their first temples were the shady grove, and their first pulpits a rude tent, made of rough slabs; while the audience sat either upon logs or the green turf. Not even log churches were erected till about the year 1790. "Even in

winter the meetings were held in the open air." Not one in ten had the luxury of a great-coat. The most were obliged to wear blankets or coverlets instead.

But the greatest of all their trials arose from the hostility and treachery of the savages. Their perils, alarms and sufferings from this source, covered a period of more than a quarter of a century, with but few and brief intervals of repose and security. Pillage, conflagration and murder, were calamities of almost daily occurrence. Each hour was full of danger. Men worked in the field, or attended upon public worship, with weapons of war ever by their side. In many of the settlements, forts were erected, consisting of log cabins, blockhouses and stockades. Into these, not seldom were ministers and people compelled to flee for safety; and here they often held protracted meetings, and enjoyed precious seasons of an outpoured Spirit. Revivals, commenced in this way, when they were in duress, frequently continued for weeks and months after their release.

I am afraid that some of my hearers will begin to think that I have forgotten my proper theme, and am about to sketch the general history of Presbyterianism in Western Pennsylvania, rather than the particular history of the Upper Ten-mile congregation. Not so, however, by any means. These general views, as they belong, in some measure at least, to all the congregations of this section of country, could not be wholly omitted; and I have thought that it would be a true economy of time, as well as more in accordance with a just method, to group them together in one view. The special history will now flow more smoothly, and with fewer interruptions.

Eighty-six years ago, i. e. in 1773, a company of emigrants, numbering some twenty families or more, left the comforts and refinements of a Christian home in Morris county, New Jersey, and directed their course toward these western wilds. The very same year, a pale, slender youth, with jet black hair, dark, piercing eyes, and a countenance highly expressive of mental activity and power, might have been seen bending his steps to Nassau Hall, that early nursery of Presbyterianism in the New World. Providence designed this young man to be

the first religious teacher of the emigrants in their new home; and his name was Thaddeus Dod. The hardy pioneers having, by slow and toilsome stages, scaled the precipitous heights of the Allegheny mountains, and traversed the mighty region lying between the Atlantic coast and their new abode, selected for their western home the hilly country on the waters of Ten-mile, in what are now portions of Washington and Greene counties; chiefly, however, the former. The leading spirits of this enterprise seem to have been Demas Lindley and Jacob Cook; the former of whom had been a ruling elder, and the latter an influential member, in one of the Presbyterian churches of Morris county. Mr. Lindley was a lineal descendant of one of the Pilgrim Fathers, who came out in the Mayflower, in 1620. Three settlements were formed by the Jersey emigrants. Four families fixed themselves on the present site of Jefferson, in Greene county. The remainder divided, and formed two other settlements, six miles apart. One of these was called Lindley's settlement, and was near the present village of Prosperity; the other received the name of Cook's settlement, and occupied the site of the present village of Amity. The country was at that time a waste and howling wilderness, over which the Indian, the buffalo and the panther roamed at will. Of all the settlements in Western Pennsylvania, Ten-mile was the one most exposed to the hostile incursions of the savage inhabitants. One of the strongest forts in all the West was built at Lindley's settlement in 1774.

In the summer of 1777, Mr. Thaddeus Dod, of Morris county, N. J., a licentiate of the Presbytery of New York, probably by invitation, (for he must have been personally known to several of them,) paid the Ten-mile people a visit. They were extremely anxious that he should settle among them. But the question of settlement was one of difficulty. How should he be supported? They were few in number; they were poor; and it was a hard struggle for them to provide for their own households. But they were earnest men, accustomed to sacrifices, and not readily appalled or disheartened by difficulties. Their feeling was, "we can and will support one family more, if they will consent to live as we do." Silver and gold they had none,

but such as they had they offered freely. Mr. Lindley, who had a mill, promised to supply the family with flour; Mr. Cook, with meat; and others, both men and women, made such offerings as their circumstances would permit. Mr. Dod accepted their call. He was a man of kindred spirit. He was willing to make sacrifices, and to endure hardship and self-denial. He went back, was ordained by his Presbytery, and returned with his family in the fall of the same year. On arriving at Patterson's Creek, Hampshire county, Va., he learned that the whole western country was in confusion and dismay from a terrible irruption of the Indians. Judging it not prudent to bring his family with him just then, he crossed the mountain and came to Ten-mile alone. Here he preached and baptized the children. This was the first administration of the ordinance in the settlement, and many of the children were of considerable size. The occasion was solemn and affecting. To one little boy who then and there received the sacrament of baptism, it was made the vehicle of impressions which are believed to have had a saving issue. This child afterward became a minister of the Gospel, and was one of Mr. Dod's successors in the pastorate of this church.

Mr. Dod returned to his family in Virginia, and, the Indian troubles continuing, it is not known that he was again in Ten-mile, till he brought his family there for permanent residence in the autumn of 1779. A church was organized on the 15th of August, 1781, at the house of Jacob Cook, consisting of twenty-five members. Demas Lindley, Jacob Cook, Joseph Coe and Daniel Axtell were chosen, and the three last named ordained, to the office of ruling elder. Mr. Dod was the second minister who settled west of the Monongahela river, being one year later than Mr. M'Millan. His position was the advanced post, "the forlorn hope" of our western Zion. Long after the members of the other congregations could go and come in safety, those of Ten-mile were kept in constant terror by the inroads of the savages. To them "the Canaanite was still in the land." Sometimes even the solemn service of the Sabbath was broken up or disturbed by these wily and ever active foes. Thrilling incidents of this nature are on record, and you would

no doubt be deeply interested in hearing them, if time would permit our indulgence in such relations.

It was owing to the danger of interruption from this source, that the first sacramental communion did not take place till the third Sabbath of May, 1783. The ordinance was administered in Daniel Axtell's barn, three miles north of Fort Lindley. Dr. M'Millan assisted. It was an impressive and melting occasion. While the people had been shut up in the fort, and afterward, God had graciously poured out his Spirit. For months a glorious revival of religion had been in progress. And now, this first administration of the Holy Supper was made memorable by the admission to communion of forty-five persons, on profession of their faith, besides three others on certificate. Truly, this church may be said to have been born in a revival. No wonder that it should always have been a warm friend of these Pentecostal seasons. No wonder that it should, in after years, have so often been visited with the reviving influences of the Holy Spirit; having, in the course of its history, experienced some eighteen or twenty special religious awakenings. Under the ministry of Mr. Dod, this congregation, like those of Buffalo and Cross Creek under that of Mr. Smith, and of Chartiers and Pigeon Creek under that of Dr. M'Millan, was in an almost constant state of religious revival. But three periods of special interest are mentioned; viz. the one already noticed, another in 1787, and the third, that in the midst of which the venerable man of God was called to his rest; as the fruit of which, more than fifty were gathered into the church after his departure. There might have been and probably were others, of which no record has been made.

Mr. Dod was confessedly the most learned among his ministerial compeers in the West. He possessed an extraordinary mathematical genius, which had been cultivated to a high degree; he was an excellent classical scholar; and, had time permitted and inclination prompted, he might have excelled in the composition of poetry. It deserves to be recorded, to the honor of the Ten-mile people and their pastor, that the first classical school west of the Alleghenies was established within their bounds, in the spring of 1782; and that six of

its earliest pupils entered the Gospel ministry, viz. James Hughes, John Brice, Robert Marshall, Jacob Lindley, John Hanna and David Smith; four of whom became distinguished men. It is hardly necessary to add, that Mr. Dod was the teacher of this school, as he was, also, subsequently, the first Principal of the Washington Academy.

Mr. Dod was a great lover of music. He had a delicate ear, and had thoroughly mastered the science. He could not endure bad singing in church. He therefore delivered sermons and addresses on the subject, which are still extant; and in this way he awakened the interest and enthusiasm of the people. He trained them, also, in the practice of the art. As a consequence, that part of religious worship became greatly improved. "Fifty years ago," says the author of Old Redstone, "better singing could be heard at Upper and Lower Ten-mile, than any where else in Washington county." This congregation long retained its preëminence in this respect. The singing, though it has declined from its palmy state, is still respectable. Even since I have been among you, at a meeting of Washington Presbytery, held in this place, several of the ministers noticed and commended the music; particularly the Rev. Dr. Cyrus Dickson, then one of our number, but now of the city of Baltimore. It should be observed, in this connection, that a New Testament Psalmody was always in use in this congregation, Watts taking the place of Rouse from the very first; and, further, that the practice of singing without reading out the line was introduced here many years in advance of any other of the western churches, viz. in 1792.

I have spoken of Mr. Dod as a scholar, and in other relations; "but Christian, deeply devout and spiritual, was his highest style." He was a warm, zealous, evangelical preacher. His sermons were remarkably discriminating and searching. He was, in the best sense, a revival man; and his people were like-minded with him, for they "had come from the very midst of the spirit and power of those revivals which followed the labors of Whitfield and the Tennents in their native state."

Mr. Dod was a staunch advocate of the most thorough ministerial training. In his native county, in New Jersey,

there was a small independent body of Presbyterians, who were rather lax in the literary and theological education of their ministers. He was personally acquainted with several members of this body, and was once addressed by Mr. Bradford respecting one or more of their number coming out to labor in this field. "Mr. Dod, no doubt deprecating the introduction of that sort of Presbyterianism into this region, wrote to his friend a statement of the character of the western field, saying that it was new and very rough ground, and required strong oxen to break it up; and that he doubted whether *two-year-olds* would suit for the work."—(Old Redstone.) On this representation, they seem to have dropped the idea of sending out missionaries here.

Mr. Dod died of pulmonary consumption, on the 20th of May, 1793, after a ministry of nearly sixteen years, dating from the acceptance of his call. Dr. M'Millan preached a funeral discourse the next day, from Rev. 14:13. There was sorrow throughout all this western Zion: but chiefly among the people of his own charge. A prince and a great man had fallen in Israel.

In the autumn of the same year in which Mr. Dod died, the Rev. Thomas Moore was ordained and installed as pastor of this church by the Presbytery of Ohio, then newly formed by a division of the old Redstone Presbytery. Mr. Moore was a New England man, and was received from the Bristol Association of Massachusetts. He was a man of vigorous intellect, of high culture, of ardent temperament, of undoubted piety, of active zeal, and altogether of great excellence and worth. His style of composition was polished and flowing, but apt to be somewhat refined and abstract, after the New England model. His voice was clear and sonorous, and his manner of delivery warm and animated. He dwelt much, in his preaching, upon the terrors of the law. He was bold and uncompromising in his denunciations against sin in all its forms; but especially against the sins of formalism and hypocrisy in the church. His labors resulted in numerous conversions, first in this congregation, and afterward at Salem, within the bounds of Blairsville Presbytery. In theology, he

was a Hopkinsian, and his Calvinism was of rather an ultra type. Indeed, there is a tradition still current in this community, that he preached the doctrine of infant damnation. But this is, undoubtedly, either a mistake or a calumny—probably the former; a mere inference, falsely drawn from his strong Calvinistic views. I have the best authority for saying that Mr. Moore neither preached nor held the doctrine in question, viz. his explicit denial of the fact, as reported from his own lips by Mr. Daniel Davis, who was by no means an admirer of the gentleman. There can be no doubt, however, that Mr. Moore was a terrible scourge of Arminianism.

During the whole period of Mr. Dod's ministry, his charge had been known simply as the Congregation of Ten-mile. He had, however, always had two principal preaching stations, one at Lindley's settlement, known as Upper Ten-mile, and the other at Cook's settlement, known as Lower Ten-mile. From this time the style was changed, and henceforth the charge was denominated, The United Congregations of Upper and Lower Ten-mile; although for many years there continued to be but one ecclesiastical organization, and the same session ruled over both congregations. A meeting-house of hewn logs was erected on the site of what is now Lower Ten-mile, in 1785. Not until some years after Mr. Moore's settlement, was a similar house built at Upper Ten-mile. The site, the same on which the present edifice stands, was given by Mr. Demas Lindley. Fortunately, as we shall see, it was given expressly for the occupancy and use of a Presbyterian church, and for no other purpose whatsoever.

Mr. Moore's ministry among this people lasted just ten years. It was abundantly fruitful. Though nearly three years' records are wanting, the remaining portion exhibits the names of about one hundred and fifty persons received on examination. It is, therefore, probable that the whole number of admissions could not have fallen much, if any, below two hundred, an average, say, of twenty per year; a clear proof that the strongest kind of Calvinistic preaching has no tendency to check, but rather to multiply conversions. The years 1799, 1802 and 1803 seem to have been signalized by the most abundant blessing. The

two latter years are comprehended within the period of that remarkable awakening which prevailed throughout all this region, near the beginning of the present century, known as the *falling revival*, and characterized by very singular bodily affections. The Ten-mile congregations had their full share of those manifestations, and of the precious blessing which, however they may be viewed, was undoubtedly connected with them. As in Buffalo, Cross Creek, Chartiers and other places, so at Ten-mile, the meetings were often continued through the whole night, or till a very late hour; and yet neither weariness nor drowsiness seemed to attend them. Mr. Moore is said to have led in prayer as many as twelve times in a single night.

The Rev. Cephas Dod, the honored son of an honored father, was Mr. Moore's successor in the pastorate of the Ten-mile congregations. The same meeting of Presbytery dismissed Mr. Moore, and ordained and installed Mr. Dod. These events took place on the 14th of December, 1803; and, though it was mid-winter, all the services connected with them were held in Joseph Riggs' sugar camp, with the open canopy of heaven for a temple, the snow for a carpet, and the wind whistling through the leafless branches of the trees as an accompaniment to the solemn music, as it pealed forth from a choir consisting of hundreds of voices.

The younger Dod possessed a clear and strong mind, enriched by manly culture and varied learning; remarkable gentleness and amiability of temper; great practical wisdom; a tranquil and steady piety; high devotion and loyalty as a friend; in short, a combination of qualities, a CHARACTER, complete, harmonious and symmetrical in an unusual degree. He was a good scholar, a sound divine, a prudent counselor, and an affectionate, tender and faithful preacher. He greatly excelled in addresses on sacramental and funeral occasions. If I might venture a critical remark upon his ministry, it would be to the effect, that it was lacking in doctrine, in a full and fearless exhibition of that great system of Bible truth embodied in the standards of the Presbyterian church. A natural explanation of this defect, apart from any constitutional pecu-

liarity, may be found in an apprehended excess of such preaching in his immediate predecessor, and a resulting proclivity in him to the other extreme.

I regret my inability to present any history of the church, in its spiritual interests, during the incumbency of Mr. Dod. The records, as far as the Upper Congregation is concerned, are a total blank. There may be such records in the Lower congregation, but I have not been able to obtain them.

Some dissatisfaction having arisen, (from what cause or causes does not clearly appear,) Mr. Dod was dismissed from his double charge, and thenceforward the two congregations became two distinct bodies, with separate sessions, and each independent of the other. Mr. Harvison, in his Commemorative Notice, states the probable time of this dissolution of the pastoral relation to be the spring of 1817. This may be correct, though I am inclined to think it was a year or two earlier. The records of Ohio Presbytery would determine this point; but I have not had access to them. Mr. Dod spent the remainder of his ministerial life in the Lower Congregation, where, according to Mr. Harvison's statement, "his labors among the people of his charge were greatly blessed of God, not only in promoting the regular increase of the church, but several precious seasons of the special outpouring of the Holy Spirit were enjoyed under his long and faithful ministry."

At the time of Mr. Dod's dismission, the Rev. Thomas Hoge was residing in Washington, engaged in mercantile business. He served the Upper Ten-mile people as stated supply for about three years. It was in his time that the first frame meeting house was erected, in the year 1818; toward which he contributed the handsome sum of $100. Mr. Hoge was a worthy man, and a highly respectable preacher. He possessed good talents, had received an excellent education, and, as a writer, he is said to have been neat, clear, flowing and logical. He was a prominent and influential member of the Presbytery of Washington, and for several years its stated clerk.

Mr. Hoge contracted only to preach on the Sabbath. His secular business precluded pastoral labor on his part. Indeed, he was neither engaged nor expected to perform this kind of

work. Yet the old revival spirit was still burning in Upper Ten-mile. It is a fire that was early kindled here; it got strong head under the fervid ministries of Dod and Moore; it has been fed by the prayers and labors of many faithful men since their day, both in the ministry and the laity: and it would be hard to extinguish it. Without either prompting or direct coöperation on the part of Mr. Hoge, a few private Christians determined to hold a special meeting, to pray for a visitation of the Spirit. They met every Thursday evening in a little school house, some three miles distant from the church. Few attended at first; but these few were not easily discouraged. They remembered the promise, "if the blessing tarry, wait for it." Like Jacob, they took hold on God; like him, too, THEY HELD ON. After four or five months of struggling importunity, the blessing came. The number in attendance increased. The house was crowded, and many stood about the door and windows. God's Spirit was manifestly present at every meeting. No sermon was preached; no exhortation was offered; no eloquent or stirring appeals were made to the feelings of the crowds that flocked to that old school house; no means of any kind were used, except prayer and private conversation by lay members of the church. Yet God's people were revived; sinners were awakened; souls were converted; and some fifteen persons or upward were added to the church.

The Rev. Andrew Wylie, D. D., President of Washington College, succeeded Mr. Hoge in the pulpit of this church, and filled it for about the same length of time, say from 1819 to 1821. He, like Mr. Hoge, served the congregation in the capacity of stated supply. Dr. Wylie was a man of mark. He was a close and logical reasoner, a vigorous and brilliant writer, an animated and eloquent preacher. Dr. Brownson, in his Historical Address at the semi-centennial celebration of Washington College, speaks of him as "a gentleman of fine talents, scholarship and address, as well as of decided character, and holding high ascendancy over the minds of his friends."

The Rev. Boyd Mercer, for many years an associate judge of the county court, next supplied this church for two years;

or rather during the summers of two years, viz. 1821 and 1822. He was a man of high character and much influence. He was a plain but solid preacher. His theology had the ring of the true metal. He was trained and licensed by the old Redstone Presbytery. He was a strong Calvinist; preached boldly a Pauline divinity; and offended some of his hearers by praying for an elect world.

A unanimous call was now made out for the services of the Rev. Ludovicus Robbins; but a difficulty arising on the question of salary, the matter fell through. Mr. Robbins, however, supplied the congregation for a year. Like Mr. Moore, he was a New England man, of fair talents and good education. He organized the first Sabbath school ever held in Ten-mile; which has been kept up, with happy fruits, ever since. He was a devout Christian, and a zealous and earnest preacher. There was an awakening during his one year's ministry; the result of which was an accession of some fifteen or twenty individuals to the communion of the church. Notwithstanding the many excellencies of Mr. Robbins, and the success attending his labors, there was an eccentricity about him, a want of balance, which, in all probability, would have marred, if not prevented, his permanent usefulness.

After the withdrawal of Mr. Robbins, the congregation remained vacant for several years, with only occasional supplies from the Presbytery and other sources. Fortunately, they had among them an excellent reader, a schoolmate of the late eloquent Samuel L. Southard, of New Jersey, and trained by him in the art of elocution, who preached, effectively, hundreds of sermons composed by the great lights of the church; a venerable septuagenarian, who is with us here to-day,* in a green old age, to rejoice before the Lord.

Again, during this interval, in answer to the wrestling prayers, and through the faithful efforts of pious laymen, did the Lord make bare his arm for salvation, and pour out the converting influences of his Spirit. This occurred in the same neighborhood with the other lay revival, (if the expression is

*The sentence is left as originally written, though the person referred to was absent on account of ill health.

allowable,) of which, indeed, it was, in all respects, the counterpart. As the fruit of it, about twenty, principally young persons, were hopefully converted, and joined themselves to the people of God, in a public profession of religion.

Here it is proper to notice an important movement, which took place about this time. The temperance reform had now been fairly inaugurated in the United States. Circumstances had given an unparalleled prevalence to the manufacture of ardent spirits in Western Pennsylvania. The distilleries in this and the adjoining counties averaged one to every three or four farms. Ten-mile had its full share. Numbers might be counted from every hill-top. Not less than eight or ten were found within the bounds of this congregation. Most of them were owned and worked by church members; for the turning of grain into poison was then everywhere thought to be a Christian occupation, and the use of this poison as a common beverage necessary and proper. At this juncture a temperance lecture was announced within these bounds. The lecturer was a Methodist brother, and the meeting was held in the Methodist church. Curiosity and interest drew together a vast concourse of people. The lecturer painted the evils of intemperance in vivid colors. He represented it as the monster vice of the age. Eloquently and powerfully did he appeal to all to join the temperance cause. Only five or six, however, gave their names as recruits. But the seed had been sown. It germinated. It grew. And, in an incredibly brief time, it bore abundant fruit. Within less than one year from that meeting, there was not a distillery within the bounds of the congregation, nor a gallon of spirits on sale! Nor from that day to this, has there been in the Upper Ten-mile district a tavern, store, shop, or place of any kind, except the doctor's office, where distilled liquors could be bought! What a conquest over custom, prejudice, appetite and interest! I mention these things, not simply because they belong to the religious history of this people, but much more because they seem to me to betoken an unusually sensitive and tender conscience; a conscience quick to discern, and prompt to obey, every monition of duty.

I shall be excused for mentioning, in this connection, an incident of a more private nature, which confirms and illustrates the same praiseworthy trait. A young man, a member of the Presbyterian church, had invested all his little capital, amounting to a few hundred dollars, in a distillery. He had been present at the first temperance lecture, and had ventured to suggest some objections to the views put forth. The next day, on going to his distillery, he took with him his Bible, determined to construct out of it as strong an argument as he could, in favor of the use of strong drink. Having finished his paper, he showed it to some persons whose interest lay in the same direction. They were pleased with his argument, and urged him to publish it. "Wait a bit," said he, "till I see what can be said, out of the same book, on the other side." The next day he set himself at this task. In the evening, on comparing the two papers, he was surprised, he said, to find that "he had beaten himself all hollow." He was convinced that the manufacture of ardent spirits was wrong, and, without a moment's hesitation, he resolved to abandon it. But here a question arose, which involved a long and painful struggle. If it was wrong for him to make whiskey, would it not be just as wrong for him to sell his distillery to another to make it? His conscience told him it would. But, on the other hand, all his property was there. That property was all his dependence for supporting a rising family. Could it be required of him to make such a sacrifice? Must he, for conscience sake and Christ's sake, give up the last penny, and be reduced to begin the world again as a poor man, with a wife and children, dear as his heart's blood, clinging to him for bread and shelter? The struggle was severe, but the victory decisive. Christian principle and Christian faith triumphed. A fair offer had been made to him for his distillery. He took the matter into consideration. At length a decision was pressed. An answer was promised in the morning. That night was spent in earnest thought and fervent prayer. In the early dawn of the next day, a man, with a sledge-hammer on his shoulder, might have been seen bending his steps toward that fountain of death, with intent to cut off the flow of its poisonous and fiery

streams in all future time. Those stills, by whose curious mechanism the staff of life had hitherto been converted into disease and death, were from that moment to be deprived of all power of mischief. In the expressive language of the doer and narrator of the deed, they were then and there, through successive blows of that same sledge-hammer, brought down with a will by a stalwart arm, "all broken to shatteration." The venerable man, now bending beneath the burden of years, in relating this transaction to me, remarked that, while he hoped that he put no trust in his own works for acceptance in the last day, yet upon no one action of his whole life did he now look back, from the borders of the grave, with so much satisfaction, as upon this act of fidelity to conscience and to God.

The Rev. Cornelius Laughran was installed as pastor of the congregation of Upper Ten-mile in December, 1827. Mr. L. was a native of the North of Ireland, was a man of considerable ability and learning, and was especially well versed in Scripture. His thoughts were often vigorous and original, and his utterances piquant and racy; yet his style of preaching was not only rough and unpolished, but coarse and harsh, descending sometimes to gross personalities. His sermons were apt to be wearisome from their length, being drawn out often to two, and at times even to three hours. He spent, I might say wasted, much time on the chimera of a perpetual motion, on one occasion going off with his machine to Pittsburgh, and for three Sabbaths leaving his people without preaching. In temper, he was hasty, rash and violent; in action, pragmatic and impracticable. He left the Presbyterian for the Cumberland body, but soon, in turn, became dissatisfied with them; and for many years before his death he was without any ecclesiastical connection. With him, the troubles of this people commenced. Party spirit, strife and division were introduced into this hitherto peaceful fold; and in eighteen months after his installation, the pastoral relation was dissolved by Presbytery at the request of the congregation, or at least, of a large body of its most pious and influential members.

Yet we must not omit to record, to the honor of Divine grace, that during the earlier months of Mr. Laughran's brief

ministry, God again poured out his Spirit on Ten-mile; and in the first half of the year 1828 forty-two were added to the church on examination.

For a year or more the congregation remained without stated preaching. Even during this year, notwithstanding the unhappy state of division to which the people had been reduced, a gentle shower of gracious influences descended, and eighteen were hopefully converted, and received to the communion of the faithful.

We approach now the darkest and most disastrous period in the history of this church; a crisis which left it bruised, torn, bleeding at every pore, and gasping for life. It will be readily perceived that I refer to the irruption of the Cumberland Presbyterians, and the unhappy dismemberment which ensued thereupon; a transaction, or series of transactions, over which, if it were possible, I would gladly draw the veil of oblivion, and forever cover them from human view. I tread here on smothered fires, and walk amid half cooled plow-shares. Many of the actors in those scenes are still living; some of them are here to listen to me to-day. I would not willingly give pain, I do not mean to say anything that ought to give pain to any hearer. Yet, since I *must* speak of these things, I will speak of them with the fearlessness and fidelity of truth, yet, at the same time, I hope, with the kindness and candor which belong to Christian charity.

In the fall of 1830, the Rev. Jacob Lindley, a member of the Presbytery of Washington, became the stated supply of this congregation. He was one of that group of little children in Fort Lindley, who received baptism at the hand of Thaddeus Dod, on the first administration of that ordinance, after the coming of the Jersey emigrants. He was converted, instrumentally, through the reception of that sacrament. Mr. Lindley was, doubtless, a good man. No question is raised of his piety. His feelings lay much upon the surface, and he was easily moved to tears. He is reported to have had a happy ability in addressing children. He was a man of extensive reading, and possessed, I have been told, large stores of knowledge. He must have acquired better than he elaborated;

he must have taken in more than he digested. His preaching powers were respectable; nothing more. He had little grasp of mind, little breadth of intellectual vision, little clearness of perception, little nicety of discrimination, little logical acumen, little depth or force of reasoning, little power of analysis and combination, little vigor of mental action of any kind. His tone of thought and style of writing were loose, rambling, confused, pointless and feeble. What meaning he had, he was accustomed to bury and conceal beneath a mass of words. His Infant Philosophy, a book of three hundred and forty-four pages, contains some good thoughts and just views; and if they were condensed into a lecture, instead of being spun out to a volume, they might be readable.

After Mr. Laughran's dismission, he had been tried and convicted by the Presbytery of Washington on sundry charges, preferred by members of this congregation, and in April, 1830, had been, on the order of Presbytery, publicly admonished by the Moderator. Chagrined and exasperated by this rebuke, Laughran and his friends wrote to the Cumberland Presbyterians in Tennessee, inviting a visit from them. This invitation was accepted; and the next year, 1831, five of their ministers, among the ablest in their body, came on; disavowing, however, according to credible information, any intention of seeking to organize new churches of their own, their object being merely to preach the gospel, and aid brethren who were willing to open their doors to them, in waking up dead churches, and in winning souls to Christ. Before their arrival, Mr. Lindley preached a sermon in this pulpit, in which he avowed this as their object, exhorted the people to give them a generous welcome, and sought to allay any misgivings that might be felt, by telling them not to fear that the Romans would come and take away their place and nation. Mr. Lindley, of course, opened wide his church to them; Mr. Laughran had none to open. In the course of the summer and autumn, they held camp meetings at different places, preached with zeal and fervor, produced great excitement, set everything in a blaze, and numbered their converts by hundreds. The remark was often made, however, by persons of a more sober and prudent

turn, that the back door would have to be kept as wide open as the front. Yet it must be owned that, while many of these converts fell away, many have stood the test of time; and among them are some of the most precious Christians I have ever known. One of them is now an active, useful and honored member of the session of this church; and of another in our communion, it may be said, as of old it was of Phebe, that, in a spiritual sense, "she hath been a succorer of many," and as it was also of "the beloved Persis," that "she hath labored much in the Lord."

During the progress of these events, it began to be intimated that some of the converts desired to be connected with the Cumberland body. In order to do this they must have a session. Accordingly, ruling elders were chosen, though there was no church for them to rule. In utter derogation and violation of the constitution of the Presbyterian church, it was agreed that this new session and that of Mr. Lindley should hold a joint meeting for the examination of applicants for admission to the church, and that it should be left to the candidates to select which church they would enter. The record of this meeting is now before me in the minutes of the session, under date of September 11th, 1834. Sixty-two persons were received, only thirteen of whom elected the Presbyterian church. Mr. Lindley took an active part in favoring the connection of the applicants with the Cumberland Presbyterians. A Cumberland Presbyterian church was immediately organized, and soon after, two others; all within the bounds of this congregation; all drawing their original members from this church; and together, forming a perfect cordon around it. Mr. Lindley still continued his connection with the Presbyterian church, and his ministerial labors among this people. But he exerted himself to break down and destroy the church which he was under vows to build up and establish to the utmost of his power. He invited the Cumberland brethren to the free use of the pulpit and church edifice; he decried and ridiculed the standards of the Presbyterian church; he even went from door to door, (as persons now within the sound of my voice can attest,) in some instances making repeated and

protracted visits, for the purpose of alienating the people from the church of their fathers, and persuading them to join the newly organized societies. An attempt was made to wrest the church property from its rightful ownership; but, as a clause in the deed of gift happily restricted the donation to a Presbyterian church, this was soon abandoned as hopeless, under the advice of legal counsel. But I need not swell this melancholy and heart-sickening detail. Mr. Lindley continuing to encourage and promote the Cumberland movement, to the injury of the integrity and peace of the churches, and of this church in particular, the Presbytery filed charges of schism against him. When about to proceed to trial, he gave notice of his withdrawal from our body; and, although the demands of strict discipline would have required the case to be issued, it was judged best, under all the circumstances, to strike his name from the roll, and let him go; which was accordingly done. In this, I think, the Presbytery acted wisely; and I will make this general remark, in passing, concerning the Presbytery of Washington, viz. that its course on the questions which arose touching this Cumberland schism, many of them difficult and perplexing, was marked by a dignity, moderation, wisdom and justice, above all praise.

Such was the origin of Cumberland Presbyterian churches in Western Pennsylvania.

No church in all this country suffered like the Upper Tenmile church. It had been, in former times, one of the glories of this western Zion—united, loyal, prosperous and happy—a stronghold of our King. Its membership ranged from two hundred to three hundred. It had a session, consisting of ten ruling elders, at the time of the great defection—some of them, at least, staunch and true as ever stood in the breach of a stormed garrison, or led a forlorn hope against a victorious battalion. But the whirlwind of 1831 swept, with a desolating fury, over this fair and lovely hill of Zion, prostrating towers and battlements, and, in one brief hour, laying in ruins the whole stately structure, reared by the toils and the prayers of generations of godly and devoted men. Even at this distance of time a tear starts unbidden to the eye, at mention of the

fact, that when, in 1832, Presbytery sent a committee to inquire into the condition of things here, only seven individuals, in a concourse of hundreds gathered upon the occasion, were found willing to rise in their places and declare themselves old fashioned Presbyterians. Five members of the session bent to the storm, and five stood firm to their post. These latter were Jacob Hathaway, James Reed, Reuben Sanders, (now gone to their reward,) Zenas Condit (aged, and removed to the Far West,) and Lewis Dille, who is with us to-day, in the vigor of manhood, and prepared still to battle valiantly for the Lord of hosts. Long may he live to be a standard-bearer in the camp of Israel.

The church was now reduced to a mere handful, and became a bye-word and a reproach in the place where it had been a glory and a joy. It remained without a pastor for many years, and had but a struggling existence. Presbytery sent some supplies, and a few were obtained from other quarters; but the stated ministry of the word was a blessing quite beyond its pecuniary ability to procure. The ruling elder, Jacob Hathaway, true to Presbyterianism as the needle to the pole, mounted his horse and rode round the country, gathering a dollar here and a half dollar there, to constitute a little fund wherewith to procure occasional supplies. In the spring, Mr. Lewis Dille took with him sixty dollars, obtained in this way, to reimburse such members of Presbytery as had preached for the Ten-mile people in the course of the preceding year. With a noble generosity, they declined all compensation for these services, telling the delegate to take his money back, and keep it for future use in supplying the little flock with gospel ordinances.

The venerable Dr. Elliott, at that time pastor of the Presbyterian church at Washington, preached here twice in 1832; once by appointment of Presbytery, with a view to heal divisions, and once at the invitation of the session, as an act of Christian and ministerial kindness. On the first of these occasions, his text was, "Do all things without murmurings and disputings." Phil. 2 : 14. On the second, he preached from 2 Tim. 1 : 9—"Who hath saved us, and called us with an holy calling, not according to our works, but according to

his own purpose and grace, which was given us in Christ Jesus before the world began." The Calvinistic system, according to its usual fate, had been greatly misrepresented by the Cumberland brethren; not perhaps by design, but from want of a thorough comprehension of its doctrines and bearings. The purpose of Dr. Elliott's visit, at this time, was to correct these perversions, and to explain and vindicate the truth. And nobly did he fulfill his mission. Presbyterianism found in him a champion worthy of itself. His discourse was an admirable one. An outline of it now lies before me. Did time permit, I would gladly present to you its plan in full. Suffice it to say, that his grand design was to open up the benefits conferred upon believers—salvation and effectual calling; and the source of those benefits, in the gracious purpose of God, formed in eternity, without any external moving cause, without any regard to our own works, either foreseen or possessed. These timely services, on the part of this able and excellent man, had a happy effect in staunching the bleeding wounds of this flock of Christ, and in bringing back some to the fold, who had gone off under the influence of delusion and mistake.

The kindness of Drs. Stockton, Elliott and M'Cluskey, during their long state of feebleness and reproach, is still held in special and grateful remembrance by the people of Upper Ten-mile.

In the year 1838, the Rev. James M. Smith was ordained and installed pastor of this long vacant congregation. Mr. Smith is still living, which forbids any extended remarks on his ministerial character and labors. He had the tokens of a sincere Christian, and, for a young man, fresh from the scenes of professional training, he was a highly respectable preacher. A difficulty arose early in his ministry. Indeed, a feeling of opposition had sprung up and begun to display itself, even before his installation. This naturally cramped his usefulness, and his ministry appears to have been attended with but moderate results. Though it lasted six years, I find upon the records the names of but nineteen persons added on examination; and several of these were wanderers returning to the fold, who had gone off in the great defection of 1831; two of them had been elders in the Cumberland church.

Mr. Smith was dismissed in 1841. For two years the church remained vacant. The word was administered by supplies, as they could be obtained, for a less or greater length of time. Among the young brethren who officiated during this period, was the Rev. Alfred Paull, a name which is but a synonym for modesty, gentleness, kindness, dignity, purity and worth. Another was a Mr. Miller, concerning whom the present speaker has no knowledge. Third in this list of temporary supplies occurs the name of the Rev. John R. Dundas. Mr. Dundas, I believe, continued longest of the three. He was young, ardent, zealous and eloquent. He put his whole strength into whatever he undertook. Under his labors the church took a fresher and more vigorous start than ever it had, since the dismemberment. Crowds attended upon his ministry, and the old meeting house began to present on the Sabbath the animated appearance of former days. Whatever immediate results might or might not have shown themselves, seed was sown in that brief service of six months, which, in after years, matured into fruits of holiness and salvation.

In the spring of 1846, the Rev. Nicholas Murray, a professor in Washington College, received and accepted a call to become the stated supply of this congregation. In him were revived the power and splendor of the early pulpit of Tenmile church. Mr. Murray was a man of strong intellect, enlarged culture, unusual power of concentration and high mental activity. He was a ripe classical scholar, and a thorough master of English, which he wrote with uncommon purity, elegance and force. His style was polished, ornate and flowing; his rhetoric brilliant and impassioned; his logic luminous and convincing. He was so careful of his reputation, so ambitious of shining, that he never preached without the most elaborate preparation, writing out his sermons with the greatest care, and committing them so perfectly that he seldom carried a single note into the pulpit. Had his voice and elocution been equal to his other gifts, he would unquestionably have been one of the most accomplished and effective of pulpit orators.

Such was Mr. Murray in the earlier years of his ministry.

But this is only half the story, and the least interesting and important part of it. His ministerial life divides itself into two periods, separated from each other by a sharp line of demarcation. In the spring of 1851 it pleased God, in his sovereign goodness, once more to pour out his spirit on Upper Ten-mile. This was a fresh baptism to both pastor and people. To the former it was like life from the dead. A great change now took place in the character of his piety and his preaching. Both Dr. Weed and Mr. Coming, in their letters to Dr. Sprague, notice this fact, and speak of it with emphasis. His temper became softer, his feelings kindlier, his humility deeper, his love more glowing, his faith stronger, and his whole soul imbued with a new and higher spiritual life. There was a like change in the tone of his pulpit performances. Henceforth he determined, with Paul, to know nothing but Jesus Christ and him crucified. His lips were touched as with a living coal from the altar. He no longer needed the laborious preparation of former years. "Always ready," was now his maxim. He could speak daily from the fullness of his heart, and "electrify the crowds that flocked to hear him." "When he opened his lips to address the throne of grace, he seemed to stand at the very gate of heaven; and when he preached, it appeared that his mind was so absorbed with the person, offices and mediatorial glories of the Redeemer, that his soul was literally on fire."

The revival to which I have referred as having occurred in the early part of 1851, was a deep, powerful, glorious work of God. An accession of thirty-five to the church was the fruit of it. From this time to the close of Mr. Murray's ministry and life, there seems to have been a greatly improved state of religion in the church; and there was a second season of special interest early in 1853, less extensive than the former, but still most precious and refreshing. Some ten or twelve individuals made a public profession of religion, either then or in the course of the ensuing summer.

Mr. Murray departed this life on the 23d of March, 1853, having been brought to the grave by a disease contracted in attendance upon a protracted meeting at Mill Creek, Pa.,

where he overtasked his powers; besides which, in returning home, he exposed himself on horseback, to a "cold, violent March storm."

Having, since truth required it, and with hearty good will, said much in praise of Mr. Murray, fidelity constrains me to suggest a criticism, to which I conceive he laid himself open, as a ministerial workman. He was a man of cautious spirit, which happily induced uncommon prudence in the exercise of his office. But I cannot but think that his circumspection was sometimes in excess. He held, fully and strongly, the system of doctrines known under the name of Calvinism. Elsewhere he was accustomed to preach these doctrines with boldness. But, owing probably to the peculiar circumstances of this congregation, he appears to have felt an undue timidity in regard to preaching them here. This I cannot but regard as a grave error. It is a thorough doctrinal training which has given to the Presbyterian church its strength, courage, stability and power. This is the only thing that can hold any church firm to its moorings amid the storms and the rage of opposition. "If the foundations be destroyed, what shall the righteous do?" But let me guard against misapprehension. I am not in favor of controversial preaching. That is hard, dry, cold and unfruitful. But there is a different and better kind of doctrinal preaching. It consists in the full and warm exhibition of the great doctrines which enter into the scheme of redeeming mercy, as living principles of action. Doctrine is in order to holy living. Doctrine has a mighty power in it. Indeed, all the power of the gospel just lies in the doctrines of the gospel. Right doctrinal preaching, therefore, is the most practical and the most effective kind of preaching.

After a vacancy of just one year, during which the Rev. Cyrus Braddock, then a licentiate, supplied the pulpit with ability and acceptance, the present incumbent, having become Mr. Murray's successor in the college, succeeded him also in the pastorate of this congregation, his ecclesiastical relation to it being that of stated supply. The five years, during which we have been united in the holy relation of pastor and people,

have flown swiftly and happily, in unbroken love and harmony. The briefest review of the history of this period is all that the already too protracted length of this discourse will permit.

1. This neat and commodious house of worship has been reared and solemnly dedicated to the worship of Almighty God, on the site where its two predecessors stood. The year 1854 saw this good work accomplished. During the summer of that year, we worshiped, most comfortably and pleasantly, in the adjoining grove. It is remarkable that there was not a single rainy Sabbath during all that season, and that the weather continued suitable for out-door services until November. The house itself was wholly paid for by the congregation, and is out of debt; but the furniture is the gift of friends east of the mountains. The handsome communion service was presented by a kind Methodist brother of Morris county, New Jersey, whence the original settlers had emigrated. The beautiful pulpit Bible and Hymn Book, as well as the communion table, are the generous gift of the ladies of my former charge, in East Hampton, Long Island.

2. Increased attention has been paid to catechetical instruction. This important branch of religious training had fallen into general neglect. All the children in the Sabbath school, who are old enough, now study the Shorter Catechism, and most parents require it to be learned at home. Sixty-one persons have recited the whole of it perfectly, and have received a handsome gilt-edged Bible in reward of their diligence, through the benevolent exertions of Mr. Lemuel Brewster, of New York.

3. The session, impressed with the idea that the church, in her organic capacity, owes a most solemn duty to her baptized children, has established a special monthly service for their benefit, viz. a church prayer meeting and catechetical exercise. While this is established primarily for the children of the church, all others are invited and welcomed.

4. The ordinance of infant baptism, which had been for many years grievously neglected, has been revived, and is now in general use. This change has been effected by the blessing of God on public instruction from the pulpit and pri-

vate conversation with all parents who had unbaptized children, and who were laboring under difficulties and scruples upon the subject. In many instances, whole households have been baptized, and in three of these cases the families contained five children each, of a suitable age for the ordinance.

5. The session, which formerly met only at communion seasons, or on special calls, now meets statedly once a month for conference and prayer. These are most delightful and profitable re-unions. They make the members better acquainted with the state of the church and with each other, and so tend to increase their interest in the church's welfare, and to draw closer the bonds of Christian sympathy and fellowship among themselves.

6. The monthly concert, which had been dropped for many years, has been reëstablished, and is well attended.

7. A plan of systematic benevolence has been organized and happily carried into effect. All who are so disposed, men, women and children, (and these last are by no means least forward,) sign a pledge to contribute at the rate of so much per week, payable quarterly, to the Assembly's Boards and other charities approved by this church; the distribution of the benevolent funds being left to the joint boards of ruling elders and deacons. This scheme has been adopted with great unanimity, and has more than doubled the gifts of the church the first year. The plan was tried as an experiment for one year; but at their last meeting, the session passed a unanimous vote of approval on trial, and established it as the permanent system of the church; the deacons concurring in this opinion and action. But,

8. How to work this system? It would not go of itself; and the session already had its hands full. We had no deacons; but we, i. e. the congregation, went to work and made them, and set them over this business. There are four deacons, and the congregation is divided into four districts. Each deacon has a book, in which the pledge is plainly written, and he gets all the names he can in his district, not refusing half a cent, or even a quarter cent, per week. Every quarter he sees to the collection of these subscriptions. Generally they are brought to

church; but when otherwise, he calls for them at the subscriber's residence. Thus the work is DONE, and well done. The deacons attend the meetings of session, give counsel, and offer prayer, but do not vote.

9. There have been three elections of officers; one of ruling elders, at which four were chosen; a second, of deacons, at which four were chosen, but one of these died before ordination; and a third, of one deacon, to supply the place of the deceased deacon elect. All these elections were conducted with entire harmony, and left no wounds behind; a fact which ought to be recorded to the honor of God's grace.

10. Pastoral visitation has been regularly performed each year; the elders cheerfully, faithfully and effectively coöperating in that work. They have richly earned the name of "helps," by sustaining and cheering the pastor in his labors.

11. Prayer meetings have, for the most part, been sustained on Sabbath evenings, in four different places in the congregation. The attendance, almost as a matter of course, has varied. Sometimes they have languished; sometimes they have been thronged. In general, they have been kept up at a healthy point; and have been found to be fruitful means of grace.

12. The congregation has been greatly prospered in its spiritual interests. We have enjoyed four seasons of special religious awakening and revival. In connection with these occasions, we have held four protracted meetings, each covering a period of about three weeks. These meetings have never been of the forcing order. They have not been intended nor used to get up feeling; but have been rather the natural outgrowth of feeling. Seventy-two have united with the Presbyterian church as the fruit of these refreshings, besides some twenty, or upward, hopefully converted in connection with our meetings, who have joined other churches, chiefly the Cumberland Presbyterian. Of the seventy-two who united at Ten-mile, thirty were heads of families, fifteen male and fifteen female; and of the unmarried, eighteen were males and twenty-four females. Ten have been received on certificate. The number on the roll of the church, who were resident within the bounds of the congregation when the present incumbent assumed the pastorate,

was eighty-five; the number at the present time is one hundred and thirty.

I must not fail to mention here, for it belongs to the religious history and the religious life of this church, a circumstance which occurred in the progress of these revivals. A violent opposition was gotten up by certain persons against the doctrinal standards of the Presbyterian church. The excitement was intense, and for a time threatened disaster to Zion. But it was overruled to good. No one event, within my ministry here, has so tended to settle and strengthen the roots of a sound Presbyterianism as this, or has caused so fair and vigorous a growth of that sturdy old tree; which, indeed, being planted in God's everlasting truth, shall stand against all storms, and bloom even amid the wintry blasts. So the wrath of man is made to praise the Lord, being used by him as an instrument in furthering his own cause.

Thus have we walked about our Zion, counted her towers, marked her bulwarks, and considered her palaces. Thus have we traced, hastily and imperfectly, her growth from her infancy in the wilderness to a hearty and vigorous maturity; the sad calamity which left her, at one time, dismembered, mangled, and despoiled of her beauty and her strength; and her slow but sure progress, since, toward a full recovery of her former health and vigor.

Our review of the history of this church, cursory and imperfect as it has been, is fruitful in instruction. It conveys lessons of high and solemn significance. Upon these I would love to dwell, expanding them to their full proportions, and reënforcing them with added arguments and illustrations. But time forbids. The briefest exhibition of these important and valuable monitions is all that can be attempted.

1. The history of this church impressively reminds us of the goodness and faithfulness of a covenant God. God is love. As of old, in the case of Moses, so likewise in the case of this people, he has "made all his goodness to pass before them." He has also remembered his covenant, and been faithful to the promise of his grace, "I will never leave thee nor forsake thee." They have been "in perils by the heathen, in perils in

the wilderness, in perils among false brethren," and have been called to pass through flood and flame. But in all their fiery trials, "in weariness and painfulness, in hunger and thirst, in cold and nakedness," amid "fightings without and fears within," they have ever proved

"His sovereign, eternal, unchangeable love."

2. The history of this church teaches a lesson of gratitude to God for what our fathers achieved, and for the rich inheritance they left to their children. They laid out no race-grounds, established no dancing-schools, devised no ways to loll in the lap of luxury, and paid little attention to any mere ornamental, much less frivolous, accomplishments. But they met and foiled the savage foe. They felled the forest. They subdued the virgin soil. They established schools. They reared the Lord's house. They sought to promote mental, moral and religious advancement. In a word, they founded all those Christian institutions which dignify, adorn and bless the present state, and

"Which point the progress of the soul to God."

This is what the fathers did. This is the noble legacy which they bequeathed to their posterity.

3. The annals of this church illustrate the value of courage, resolution, enterprise. What but the most indomitable energy and perseverance could have scaled the mighty range of the Alleghenies, penetrated to the very heart of a savage wilderness, braved the terrors and the toils of a frontier life, and, by dint of many a weary step and many a sturdy blow, caused the yellow grain to wave in the valleys, and the snowy flocks to whiten the hills, where, before, primeval forests had stood for successive centuries? We cannot but admire the enterprise of the first settlers of Ten-mile. We cannot but feel a kind of veneration for the men who conceived and executed the idea of turning this wilderness into fruitful fields.

"O great achievements! more illustrious far
Those triumphs, than the bloody wreaths of war."

4. The history of the Upper Ten-mile church encourages

the people of God to hope and to be faithful, even in times of darkness, perplexity and trouble. Think of this congregation reduced, by a storm of unparalleled severity, from a membership of nearly three hundred to only seven, yet taking refuge in the Divine faithfulness, strengthening themselves in Abraham's God, breasting the fury of the tempest, and so, in due time, through faith and prayer and earnest work, beholding the storm pass by, the sun riding serene in the heavens, and the landscape again smiling in beauty and fruitfulness. Look on this picture, ye timid, faltering, desponding people of God, and learn a lesson of hope in the most unhopeful circumstances, and a lesson of fidelity where almost all are "faithless found."

5. The history of this church assures us that where there is a will to have a stated ministry, that WILL will either find a way, or make a way, to sustain it. Recall the scene at Lindley's Fort. It will bear study. It is worthy the best skill of the most gifted painter. Behold that motley group of men and women! A solemn stillness reigns. Deep anxiety sits on every feature. A grave question engages their thoughts. Can they secure the services of that young and earnest preacher, Thaddeus Dod? Can they give him a living? They are few. They are poor. They must struggle hard to live themselves. They have no money. What to do? Ah! that is a happy thought. Lindley has a mill, and will contribute the flour to supply the minister's family. Cook will find the meat. A, B and C will give the wool, the flax, the potatoes. The work is done. The pastor is secured. And that little company return to their cabins with a light heart, though they have laid a fresh burden on their own shoulders, and return to toil for their minister as well as for themselves. Brethren, the lesson is instructive. It is pertinent. Take it to your hearts. Listen to its monitory voice. Yield to its power. And although you scarcely feel able to pay for the whole time and labor of a minister, think how much less was the ability of the early settlers, and yet how courageously and uncomplainingly they bent their necks to the burden!

6. The value of infant baptism, as a means of grace, is seen in the light of this historical review. The very first adminis-

tration of the ordinance in this congregation was attended with saving influences. By the blessing of God, it produced impressions on one little boy which issued in his conversion, and ultimately in his entrance into the gospel ministry. Were it not for the want of faith in God's sure covenant, and the want of fidelity in parental instruction and training, this result would oftener follow. Indeed, it would become the general rule, to which exceptions would rarely, if ever, occur.

7. The history of this church shows the worth of the Catechism as a summary of Bible truth, and the importance of early and thorough instruction therein. So long as the Shorter Catechism was faithfully taught to all the children, the piety of the church was deep, vigorous and steadfast. When the practice of the fathers was relaxed, and the study of this unequaled compend fell into neglect, the church became an easy prey to errorists. Had the fidelity of the sons in this work been equal to that of the sires, who doubts that the divisive measures of the Cumberland brethren would have had a far different issue? In this view, let me congratulate you on the happy revival of catechetical instruction. The precious doctrines, drawn from the Bible and embodied in the Catechism, are the glory and the life of the church. In the living power of these doctrines must our children be reared, if any hope is to be entertained that the piety of the next generation will be enlightened, symmetrical, vigorous and abiding.

8. The great importance of sound doctrinal knowledge, and, to this end, of the possession and mastery, along with the Bible and Catechism, of at least a few standard tractates on practical divinity, plainly appears from the history of this church. We have seen that, poor as our fathers were, most of them had in their cabins a little book-shelf, on which might be found such standard works as Fisher's Catechism and Boston's Four-fold State, the latter of which was once happily characterized by a young convert, found to be intelligent on points of Christian doctrine, though otherwise below the average grade of intellect, as "a book that begins at the beginning and carries you all the way through." Who can tell how much of strength, fervor and stability was thus imparted to

their Christian character? Who can fully estimate the influence upon piety of familiarity with the whole system of Bible truth, in its due order and connection? Be not, therefore, of the number of those who neglect doctrinal books, or complain of doctrinal preaching. Faith, hope, spirituality, zeal and holiness, all live upon doctrine. An experience without doctrine is like a house without foundation, a body without bones, or a tree without roots. But in order to the possession of doctrinal knowledge, the perusal of books treating on these subjects is necessary. From such books issue streams of divine light, which, by the blessing of God, become the vehicle of converting, sanctifying and saving grace.

9. We see, in the light of this historical sketch, the value and the blessedness of union in a church. So long as the members of this congregation stood together, they stood firmly. But when they became divided and contentious, as during the ministry of Mr. Laughran, their strength was turned into weakness. With their own hands they broke down their inclosure, and laid themselves open to the incursion of their foes; and from that moment their conquest became only a question of time. From this part of your history there comes an admonitory voice, to which, both now and in all future time, you will do well to give earnest heed.

10. The history of our Zion shows clearly the value and importance of the lay talent of the church, and how serviceable it may be made in the promotion of religion. What further proof of this can be needed, than those three precious revivals which this church has enjoyed, without the presence or coöperation of any ministerial laborer? Happily, the glorious awakening of the past and present years (1858 and 1859) throughout this land, has developed, in a remarkable and unprecedented degree, the religious life and activity of the lay element in our churches. It has shown the strength and power of the laity for good, in a manner and to an extent scarcely dreamed of before. Brethren of the eldership, the deaconship, and the private membership in this church, seek, by prayer and meditation, to be deeply impressed with a sense of your personal responsibility in this matter. Let the conver-

sion of sinners become with you an object of intense desire and effort. Make it the fixed purpose of your soul, by God's blessing on your endeavors, to save souls. Learn to cherish the confident hope of success in this work. The thing is attainable. It can be done. If you work, God will work with you. You need not go to heaven alone. You may bring sheaves with you.

11. The history of this church teaches you to love, prize and promote genuine revivals of religion. On the fifteenth day of next August, it will be seventy-eight years since this church was organized. During this period it has enjoyed not less than eighteen to twenty special outpourings of the Spirit, or about an average of one to every four years of its existence. It had its birth, as we have seen, in a revival. It has been baptized into the spirit of revivals. It has drawn much of its spiritual life and strength, instrumentally, from revivals. May it ever continue to cherish genuine revivals; which, to name no other benefits flowing from them, are so needful to bring crowds of gifted and pious young men into the gospel ministry, to increase the liberality of the church in the support of all those benevolent institutions which have been well called "the seeds of the millennium," and to speed the chariot-wheels of salvation, as they roll on to the conquest of a world and the subjugation of its revolted provinces to the triumphant and glorious reign of the Redeemer of mankind.

12. The history of this church (and I would that my own relation to this pulpit were different in giving utterance to this thought,) teaches you never to be satisfied with an incompetent or unfaithful ministry. This lesson lies upon the surface of our subject; and I need not, therefore, enlarge upon it. Only let me say to you that, while you ought to be considerate and forbearing toward your ministers, as knowing them to be in the flesh, and therefore encompassed with infirmities, yet let not affinity, friendship, sympathy or any other unworthy motive, "make you shrink from withdrawing your support and confidence from such as do not preach Christ Jesus, and him crucified, with zeal and fervor, and labor, in season and out of season, to win souls to Christ."

13. As the last practical issue of our review, I was about to lay upon you a solemn injunction, and to utter an earnest exhortation, that you imitate the faith, self-denial, zeal and energy of your forefathers in every good work; but I perceive, from the animated and resolute expression which beams on every countenance, that this lesson has already entered your mind and penetrated to your heart. I therefore withdraw the hand, and leave the lesson, by its own inborn power, to work itself out in your life.

Brethren of Upper Ten-mile Church: The original settlers within the bounds of this congregation, the first generation of civilized men who fixed their seats in this wilderness, are gone without an exception. The second generation are either gone, or are bending over the tomb. Though dead, they yet speak. They call to us, in affectionate and admonitory tones, from these graves which lie so thick around us. In a most important sense, the dead are present with us to-day. In a most important sense, they still abide with the living. In a most important sense, they are at once dwellers above and dwellers below. They linger about their former earthly abode in hallowed associations, in purifying and quickening influences, in fragrant and precious memories. Their spirits hover over us, and their affections breathe around us. The eye of the heart still sees their countenance beaming with affection. The ear of the heart still hears their solemn words of counsel and their earnest exhortations to duty. It is thus that the departed and glorified dead, from those supernal heights on which they sit enthroned, beckon us, the living, onward and upward, to the blest regions of eternal purity and peace; the shining abode of immortal glory; the happy seat of a bliss as unsullied as it is imperishable; a home in the heavens, as pure, peaceful, blessed and glorious, as infinite goodness and almighty power can prepare. Amen.

A CONVERSATION

BECOMING

THE GOSPEL OF CHRIST:

A Farewell Sermon,

PREACHED IN THE

CHURCH OF UPPER TEN-MILE,

MARCH 27, 1859.

BY

E. C. WINES, D. D.

PROFESSOR IN WASHINGTON COLLEGE.

Published by Request.

FAREWELL SERMON.

"ONLY LET YOUR CONVERSATION BE AS IT BECOMETH THE GOSPEL OF CHRIST: THAT WHETHER I COME AND SEE YOU, OR ELSE BE ABSENT, I MAY HEAR OF YOUR AFFAIRS, THAT YE STAND FAST IN ONE SPIRIT, WITH ONE MIND, STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL." PHIL. 1:27.

THE connection between a minister and his people is in itself solemn and momentous, and it is for solemn and momentous purposes. As such a connection ought not to be lightly formed, so neither should it be lightly dissolved. The dissolution of the relation which has subsisted between us for a number of years, has not, I trust, been brought about for unworthy or unimportant reasons. As these reasons are already known to you, I need not stay to enter into a detail of them upon the present occasion. Suffice it to say, that they have produced in my own mind an intimate conviction of the propriety of this step; that they have commended themselves to my brethren in the ministry; and that they have, as I feel persuaded, won the respect and approval of my own people. It is a matter of heartfelt satisfaction and devout thanksgiving to God, that the sundering of this tie has not been occasioned by any difficulty, trouble or alienation between the shepherd and the flock. Nothing has occurred, in the course of my ministry among you, to disturb our union, to mar our fellowship, or to check the flow of mutual sympathy and love; and the bond of Christian affection, which unites the hearts of pastor and people, is brighter and stronger to-day than it has ever been before. And yet, under the pressure of a conviction of duty on my part, we meet this afternoon, as pastor and people, for the last time. We shall, indeed, meet again in this relation before the great

tribunal, in the day of final and righteous retribution; I to give an account of my ministry among you, and you to answer for the improvement you have made of it. But now we part, to meet no more on earth in the interesting and tender relation which has united us for the last five years. How often have we met in this relation! How often have we taken sweet counsel together in the sanctuary, in the place of social prayer and in the freer communings in the family circle! How many of your children have I baptized in the name of the triune God! How often have we sat together around the sacramental table, and enjoyed refreshing foretastes of the perfect and everlasting communion of the saints in heaven! How often have I stood in this pulpit, filled by so many godly men before me, and here instructed and warned you, held forth the word of life to you, and led you into the green pastures and beside the quiet waters of gospel ordinances! This I have done as your pastor, as one to whom your precious souls had been given in charge by the Head of the church.

But all this will probably never be again. The work which the Master had for me to do among you, seems now to be finished. Hence, this parting scene. Hence, this solemn and tender adieu. Hence, this painful sundering of a bond so dear, so strong, so cherished, so highly prized, so much delighted in. This is the last time I can expect to address you, or you to listen to me, as your pastor. I beseech you, therefore, to suffer patiently and to receive kindly the word of parting counsel and exhortation. I would say to you, on this solemn occasion, as the apostle did to his beloved Philippians in the text: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in the faith, in one spirit, with one mind, striving together for the faith of the gospel."

The word conversation, as now commonly used, denotes the interchange of thought by speech. Such, however, was not its ordinary signification at the time when our translation of the Bible was made. Such is not its meaning in our text. It signifies behavior, conduct, the general tone and current of the life. The apostle's injunction, therefore, might be para-

phrased thus: "Conduct yourselves in a manner suitable to the gospel of Christ. Let your faith and holiness be, in all respects, answerable to your profession of the religion of Jesus; so that, whether coming and visiting you, I may see, or being absent and hearing of you, I may learn that you stand fast in one spirit and mind, striving earnestly for the furtherance of the gospel, to which the living worthily of it will not a little contribute."

Three things the apostle specifies, which he desired to see in the Philippians, or to hear concerning them, as being agreeable to the gospel of Christ, viz. steadfastness, union and zeal in maintaining the doctrines and advancing the influence of religion. However, in describing a conversation answerable to the gospel, we need not confine ourselves to these particular qualities, since a complete Christian character embraces many others. The text, therefore, affords legitimate ground for whatever godly counsels in reference to Christian conduct a minister may see fit to address to his people. And it seems peculiarly appropriate to such an occasion as the present, an occasion full of tender memories of the past and tender anxieties for the future.

To exhibit in outline (for the time is too brief to admit of much detail,) a conversation becoming the gospel of Christ, to point out some of the particulars wherein your behavior, both as a church and as individuals, should be answerable to the religion which you profess, is the design of this valedictory discourse.

1. A conversation becoming the gospel of Christ requires that you be fruitful Christians. "Herein is my Father glorified, that ye bear much fruit." The glory of a husbandman does not arise from his fields and vineyards bearing fruit, but from their bearing much fruit. Their yielding little fruit rather dishonors, than honors him. So it is in spiritual husbandry. A little religion often dishonors God more than no religion. A spirit that halts between God and the world, now seeming to be on one side and now on the other, causes his name to be evil spoken of more than the excesses of irreligion. This explains our Lord's address to the church of

Laodicea: "I would thou wert cold or hot." When our Saviour declared that his Father's glory would be promoted by abundant fruitfulness, he added, "*So* shall ye be my disciples," intimating that we are not worthy of the name of Christ's disciples, unless we bear much fruit. He was, indeed, a fruitful bough, a plant of renown, loaded with the richest clusters. His whole life abounded with fruits of righteousness. You should either imitate his example, or forego the Christian name.

2. A conversation becoming the gospel of Christ demands that you let your light shine before men. "Ye are the light of the world." This implies that the world, despite all its attainments in science and literature and its loud boast of philosophical illumination, is in darkness still. It implies that all the true light in it proceeds from Jesus Christ. True, our Lord says that his disciples are the light of the world. But all their light is borrowed from him. He, as the sun, shines with an original, unborrowed and supreme lustre; they, as the moon and planets, deriving their light from him, reflect it on the world. As professed disciples of Christ, all eyes are drawn toward you, all regards are fixed upon you. Your principles, your profession and your walk, are closely scanned. Your faults, even more than your virtues, are observed and marked. Nor, upon the whole, is it desirable that it should be otherwise. Light ought not to be hid, but diffused abroad for the good of those around. On this account, you should be concerned to let your light shine before men; not by an ostentatious display of supposed excellencies, but by a practical exhibition of the nature and power of the gospel. It is not by words only, but much more by works, that gospel light is conveyed to the consciences of men. Shine, then, beloved Christians, in the light of a holy life. Shine constantly—in every place, in every state, in every relation; letting your light go out neither in the day of prosperity nor in the night of adversity. Shine increasingly; gaining more and more victory over darkness, till you attain to the unmixed and perfect light of heaven. Remember that if you would shine in glory above, you must shine in holiness below.

3. Your conversation will not be as it becometh the gospel of Christ, unless you aim after eminent degrees of holiness.

"As he which hath called you is holy, so be ye holy in all manner of conversation." Holiness is God's image in his children. The more they have of it, the more like they are to their Father. Be not content with low degrees, with scanty measures. Aspire toward perfection. He who aims high, will shoot the higher, though he may not reach the mark. Therefore, aim high at self-renunciation, self-denial, self-victory, self-consecration. Set the state of perfection in your eye. Strive after that. Rest not satisfied with any lower degree. Be ever advancing toward it. Come as near to it as you can. Eminent holiness is a treasure of riches, a crown of honor, the perfection of man's nature, the earnest of glory, the vestibule of heaven.

4. Heavenly-mindedness is a branch of the conversation that becometh the gospel of Christ. "Let your conversation be in heaven." The Scriptures greatly recommend this grace. They exhort Christians to regard themselves as strangers upon the earth, mere sojourners in a foreign clime; to be dead to the world; and to consider their true life as hid with Christ in God. Learn, therefore, my beloved brethren, to look upon the body as a tabernacle, a mere temporary habitation, soon to be taken down, and laid in the dust. Look for a house not made with hands, eternal in the heavens. Strive to master the lesson that blessed Paul had learned, to groan under the burden of the flesh, earnestly desiring to be clothed upon with your house which is from heaven, and willing rather to be absent from the body and present with the Lord. Look and long and sigh for the hour when you shall come and appear before him; the hour when you shall receive the purchase of your Saviour, the fruit of your prayers, the harvest of your toils, the end of your faith, the salvation of your souls. Alas! what do you here? This is not your home. This is not your rest. Your treasure is in heaven. Let your heart be in heaven also. Learn to mount up on the wings of meditation and prayer. Let the eye of faith be ever upward. Dwell above in your believing meditations of your future rest. Daily bathe your soul in the sweet thought of your blessed, glorious, eternal home in heaven. Be familiar with the saints who have gone before you; who have put off the robe of mortal flesh; who

are clothed in glory; who are swallowed up of immortality and life; who have run their race, received their crown, and are made equal with the angels.

5. A gospel conversation requires that you carefully watch over your spirit, and scrutinize your heart. Our Saviour says, "What I say unto you, I say unto all, watch." Paul adds an injunction of no less breadth, "Examine yourselves." These counsels of divine wisdom are well suited to our state and necessity. Self-watchfulness and self-scrutiny are duties of prime importance. We live in a world of snares and enemies. We are beset by dangers on every side. Who can fathom the temptations of a practiced veteran in the arts of ruin, like Satan? Who can comprehend the insidious blandishments of a false but flattering world? Who can understand even his own errors, his deceived and deceiving lusts? Who is able to meet and overcome these manifold and innumerable perils? What, in such a case, is best suited to our character and condition? I answer, vigilance, a mind in arms, the discipline of a wakeful and untiring self-observation. Nor is a conscientious and discriminating self-scrutiny less necessary. Every man is naturally a self-flatterer. Were this not so, the flatteries of others would have less effect upon us. Hence arises the necessity of earnest self-inspection. My brethren, be not slight and careless and irregular in this duty. Let never a day pass without calling yourselves to account. Nor let this examination be of the external conduct merely; let it be much more of the internal state. What is inward is far more important, far more deserving of your attention, far more decisive of character, than what is outward. It is in the inner man that the essence of what is right and wrong dwells. Therefore, no self-examination can be effective, which does not descend into the depths of the soul, and stay long enough to inspect what is there. Moreover, when you examine yourselves, endeavor to have your soul possessed with a solemn sense of the judgment of God. Say to yourself, "What does the all-seeing eye detect in me?" In that awful presence, pretensions, semblances, flatteries, disguises, unrealities of every name, vanish like the mists of the morning before the rising sun.

6. That your conversation may be as it becometh the gospel

of Christ, give yourselves much unto prayer. How full are the Scriptures on this point! "Pray without ceasing." "Ask, and it shall be given unto you." "The effectual, fervent prayer of the righteous man, availeth much." This is as true now as it was in the days of Elijah, Daniel or James. Praying breath is never spent in vain. God is the fountain of all good. Yet he will be sought unto for his blessing. Pray much unto him. Pray in secret. Pray in the family. Pray in the social meeting. Pray amid the hours of business. Humbly, fervently, importunately, and in full assurance of faith, call upon God. Especially, forsake not the assembling of yourselves together for this purpose. Keep up your prayer meetings, nor let them languish through your lack of zeal. There is much encouragement to pray. God has done great things in answer to prayer. When Israel groaned beneath the bondage of Egypt, they cried unto the Lord, and he came down to deliver them. When Judah groaned beneath Babel's yoke, Daniel set his face in prayer, three times a day, toward Jerusalem; and God's conduct toward Pharaoh and his host was acted over again toward Belshazzar and his armies. God has made great promises to prayer. Take hold of these promises in your approaches to him. It is just this taking hold of the promises, which constitutes the prayer of faith. "Every one that asketh," says the Saviour, "receiveth." This sounds like a challenge to the whole world to find an instance of a suppliant perishing at the throne of grace, or of a petition offered in the faith of Jesus falling to the ground. Such an instance cannot be produced out of all the ages.

7. A conversation answerable to the gospel of Christ requires that you should, in all things, seek to glorify God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Your chief end is to glorify God. God is glorified, when we have just thoughts concerning him. He is glorified, when we are filled with admiration, esteem and love in our contemplations of him. He is glorified, when we speak reverently of him. He is glorified by our obeying his laws, and walking closely and affectionately with him. But most of all is he glorified by our believing on his Son, and so becoming reconciled to him through his death. Keep contin-

ually in memory that it is the main business of your life to glorify God. Learn that lesson well. Every morning, remember that serving God is the whole business of the day, and therefore begin the day with the express design of honoring him in your eating, drinking, visiting, conversing and all the duties of your calling. Thus you will be continually laying up for heaven. Your secular duties will be sanctified and made religious duties by a holy end. Thus will you be furthering your spiritual account, even when engaged about your worldly business. In your buying, selling, plowing, sowing, reaping, teaching, prescribing for the sick, and performing all the other duties of your calling, you will be serving God and preparing for heaven as really as when engaged in strictly religious duties. Learn, therefore, to do for spiritual ends what others do for natural or prudential ends. Then God will put it to your account as so much done for him. And rest assured that, on the one hand, whatever is done for God will meet a glorious reward; and, on the other, whatever is not done for him is but so much labor thrown away. That man is most a Christian, who most seeks and finds his happiness in glorifying God.

8. A conversation becoming the gospel of Christ demands that you put on the Lord Jesus Christ. "Put ye on the Lord Jesus Christ." Christ is the proper vestment of a Christian; his brightest ornament; his chief beauty. Put on Christ by faith; be clothed with him as your righteousness. Put on the mind of Christ; let his thoughts and judgments concerning sin, holiness, the gospel, the world, time and eternity, be yours. Put on Christ as your sanctification; strive after a similitude to him in graces, and in all the acts of holy living. The very essence of religion is to be like him whom we worship. Study Christ much. Eye him constantly. Make the impression of his image in your soul deeper and clearer by each day's meditation. Oh, it is sweet to be growing more Christ-like every day. What are riches and honors and pleasures, what are even crowns and sceptres and kingdoms, compared with this? Put on Christ, then, more and more. Live more to Christ. Live more on Christ. Live more in Christ. Learn to look upon yourselves as representatives of

Christ. Learn to live as representatives of him. Whatever you are engaged in, say to yourself, "How would Christ bear himself in this business? Even so let me endeavor to discharge it." Thus it will not be so much you that live, as Christ living in you. Thus will his life be reproduced in yours.

9. A gospel conversation requires that you keep the judgment of the great day ever in your view. "God hath appointed a day, in the which he will judge the world." One of the early Christian fathers used to say, "I seem always to be hearing the words, 'Awake, ye dead, and come to judgment.'" Do you, also, my hearers, anticipate, in thought, the last day, and place yourselves often before the great tribunal. And remember that professions, though often and earnestly made, will avail you nothing there. "Not every one that saith unto me, Lord, Lord." True godliness is the only thing that will be approved in that day. Not what we say, but what we do and what we are, will be on trial then. Nothing will stand the test of that day, but what is inward and heart-felt. Here, holiness is of but little account; wealth, fame and shining talents win the day. There, the meanest Christian will be approved, while the most eloquent preacher, who has lived in sin, will be cast out.

10. A conversation agreeable to the gospel of Christ demands of you, as a church, to avoid strife, and to live in love and peace. "Love is the fulfilling of the law." "If you would see good days, seek peace and ensue it." A divided people is ever an unprosperous people. A contentious spirit, a hasty spirit, a spirit of slander and detraction, an officious, intermeddling spirit, is the very opposite of the spirit of the gospel. Such a spirit tends, in a peculiar manner, to drive away God's spirit from a people, to render all the means of grace ineffectual, and to destroy the outward comfort and welfare of a congregation. Strive, therefore, to have one heart and mind as Christians. Let your sympathies, your desires, your prayers, your counsels and your efforts mingle together. Such a harmony of hearts is a pleasant melody in the ear of God, and a most effectual means of obtaining his blessing. When the early Christians "were together with one accord

and one mind," "the Lord added to the church." Union was a fountain of growth. Satan's maxim is, "Divide and conquer." Let yours be, "In union we are invincible." Sin divided man from God, and men from one another. Christ's work on earth was to re-unite them, as he says in his intercessory prayer, "that they all may be one." Heaven is a place of perfect love, and the nearest approach to it on earth is through the cultivation of heavenly affection. Love is a most powerful and transforming agent. It is the cement which binds the whole spiritual edifice together, and makes it firm and durable.

11. A conversation suitable to the gospel of Christ requires that you guard against the encroachments of error, and seek to maintain purity in the doctrine, discipline and polity of the church. To this the text expressly exhorts you: "Stand fast, ... striving together for the FAITH OF THE GOSPEL." You are not only Christians, but Presbyterian Christians. You believe that the doctrine, polity and worship of the Presbyterian church are more scriptural, more truly primitive and apostolic, more in accordance with the simplicity that is in Christ, than those of any other religious system. While, therefore, you do not condemn others, but leave them to the full enjoyment of their Christian liberty, yet, believing that Presbyterianism is more agreeable to the word of God than any other system, you are in duty bound to maintain it and teach it to your children. Undoubtedly, Christians should cherish largeness of heart. Undoubtedly, they should pray for all, and rejoice in the prosperity of all, who love our Lord Jesus Christ in sincerity. Yet you owe a special duty to your own church. You owe such special duty, first, to the Presbyterian church in general, and then, in a more restricted sense, to the particular church of which you are a member. You are bound, as a general thing, to be always in your place in this sanctuary; and that, whether you have a minister or not. In some respects, it is more your duty, certainly it is more important, when you are without a stated ministry. Nor is it any abridgment of your proper liberty to be obliged to attend here. It is at once a sin and a curse to have itching ears. That soul will never prosper which is continually wan-

dering hither and thither. Beware, also, of a relaxed discipline. As an army without order cannot stand its ground, so neither can a church. The church at Ephesus was commended because "she could not bear them that were evil." Stand fast here. What you want, what every church wants, is not men simply, but effective men; men of hearty and earnest piety; men whose hearts, and hands, and prayers are with you. As dead branches hurt the fruitfulness of a tree, so do dead members impair the strength of a church.

12. Family order and household religion are an important part of a conversation becoming the gospel of Christ. "As for me and my house, we will serve the Lord." A Christian family is a nursery of the church. There the seed of saving truth is ordinarily sown. There the first principles of saving religion are commonly instilled. The counsels, the prayers and the example of a godly parent make a deep impression upon the mind. A right family training is a chief means of grace. Parental influence must be great, for it is God's ordinance that it shall be. The opinions, the spirit, the conversation, the counsels, the manners, the very looks and tones of the parent influence the child. They are reproduced in him. Whatever sort of person the parent is, such commonly the child will be. You may not, therefore, stand reasoning and calculating. God has ordained that you shall have influence over your child. Such is the fact; such is the divine decree; and you cannot change it. Therefore, use diligence in this matter. And be not too easily discouraged by seeming failures. A drop of water has no apparent influence on the rock. But it has influence, nevertheless; for, by its continual falling, it will in the end wear its way through. Your hearts will be ready to faint in this work, and to say, "it can never be done." Indeed, it cannot be done by your own wisdom or strength. The work is God's. But for that very reason you need not be discouraged. You may trust in divine power, when you can hope in nothing else. Cast your bread upon the waters. After you have been in your grave a quarter of a century, your son may remember what you have said to him, and turn to God; and you may, as the fruit of your parental fidelity, welcome to

your heavenly home the child whom you had thought irrecoverably lost.

13. It is an essential branch of a gospel conversation to be systematic and liberal in your benevolent gifts. "Remember the words of the Lord Jesus, how he said unto you, It is more blessed to give than to receive." And still more, remember the example of the Lord Jesus, "who though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." Giving is as much a part of religion as praying; and the one can as little be dispensed with as the other. The same high authority that said, "pray without ceasing," said also, "let every one lay by him in store." But I will not now stay to repeat what I have so often said before on this subject. Only let me earnestly recommend that you persevere in the excellent plan of systematic benevolence, which you have inaugurated with such encouraging success. Beware of considering what you give to God as so much subtracted from your own stores. "There is that scattereth and yet increaseth." Remember what occurred between a king of Judah and a prophet of the Lord. "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this." 2 Chron. 25:9. Beware of saying or thinking, what shall I do for the one dollar, or the five dollars I am asked to give to the cause of missions? The Lord can make it up to you. What though you do not know how God can or will return into your bosom all that you give to his cause, and even add thereunto double? Presume not to limit, even in thought, the Holy One of Israel. God's resources both of wisdom and of power are infinite. No man was ever yet made poorer by lending unto the Lord.

14. Zeal for the Lord and his cause is an essential element of a conversation answerable to the gospel of Christ. "It is good to be zealously affected always in a good thing." Zeal is an ardent affection of the mind. It comes from a word which signifies to burn. Zeal is that ardor of mind which prompts us to pursue an undertaking with earnestness and perseverance. To justify this ardor, the object of pursuit must be good in itself, and its magnitude proportioned to the effort

required to gain it. Both these conditions concur here. If religion is worth anything, it is worth everything. Let your zeal, then, be ardent, intelligent, steady, active. Let the zeal of prophets, apostles, martyrs and confessors, provoke yours, so that it shall flame with a constantly increasing brightness and intensity.

15. A conversation becoming the gospel requires that you endeavor after constant growth. "Desire the sincere milk of the word, that ye may grow thereby." The object proposed here is not enjoyment, or even knowledge; but growth, increase of grace, progress in sanctification. To teach us the necessity of growth in believers, they are compared to things that grow; to trees planted by the water courses; to cedars in Lebanon; to the morning light; to infants at the breast. Endeavor after this spiritual growth continually. Strive to increase in holiness. Labor to have the graces of the Spirit growing stronger in the soul, and the fruits of the Spirit more and more abounding in the life. You find pleasure in seeing your children grow; you love well to see your estates grow; you rejoice greatly when your honors grow. But how poor and base are such delights, compared with the happiness of growing into a likeness to your Saviour; of finding pride and worldliness abating, and faith, love and spirituality increasing. This growth is not like that of our natural life, which is often nipped in the bud, like the early flowers of spring. It is a growth which, though it meets with many checks and interruptions, nevertheless holds on in whomsoever it is begun, till it reaches its full maturity; and after that, there is no decay, no old age, no death; but immortal life, perpetual youth, eternal spring, a joy as lasting as it is divine.

16. Another element in a conversation becoming the gospel of Christ, and the last that I shall notice, is steadfastness. "Stand fast in one spirit." All the other elements of Christian character are of little account without this: for a "double-minded man"—a man of doubtful, unsettled, wavering mind, "is unstable in all his ways." It is a main thing in religion to have the heart fixed; firm in its resolution, constant in its desires. David could say, "My heart is fixed, O God, my heart is fixed." Raptures in religion signify little; but a holy fixed-

ness of soul is of inestimable worth. Steadfastness is eminently suitable to the gospel. It is a dishonor to religion, when its professed friends are unfixed in their minds and wavering in their affections. Unstable as water, such Christians will never excel. They who would strive for the faith of the gospel, and further its victorious power in themselves and others, must stand firm to it.

And now, having given these general counsels, I would address a few special exhortations to several distinct classes of persons.

1. I would say a word to the Ruling Elders. Beloved brethren, one of the pleasantest memories I shall bear away with me will be that of my official, as well as personal intercourse with you. That intercourse has been always frank, cordial, confiding, affectionate, delightful; "our souls by love together knit, cemented, mixed in one." I have ever found in you wise counselors and ready helpers. I cannot recall a single difference of opinion, that has ever arisen among us, or any thing to mar the perfect harmony of our official action, or to produce the least jar in our personal relations. It has happened, in the course of my ministry among this people, that I have felt it my duty to propose many things to your consideration, some of them involving changes in established usage of no small magnitude; but it has been my happiness, in every one of them, to receive from you a prompt approval and a cordial and efficient coöperation. Now that this pleasant communion of counsels and of sympathies is come to an end, and I am taking leave of you, let me say to you, in the words of Paul's farewell sermon to the elders of Ephesus, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Remember that dignity evermore involves duty. Since the Holy Ghost has made you overseers of the flock of Christ, see that you be faithful to the high trust thus imposed upon you.

2. Brethren of the Deaconship, bear with me in the utterance of two or three parting sentences to you. You are but young in this office, three of you having been ordained in October last, and one this very afternoon. Your office is a scriptural

one, since it was indubitably established by apostolic authority, and as indubitably intended to be a permanent institution of the church of Christ. So our General Assembly views the matter, having repeatedly enjoined upon the churches the appointment of deacons. This church never complied with the injunction, till last summer. The special occasion, at that time, was the adoption by the congregation of a plan of systematic benevolence, the efficient working of which, it was judged, demanded the agency of deacons. To this delicate and responsible trust you have been chosen by the voice of the church. The field of Christian effort, to which you have thus been called, is one which may well call into requisition the best talent of the church. You will need, for the due discharge of your official duties, a rare combination of moderation, prudence, knowledge of men and business, disinterestedness, zeal, wisdom and piety. These you must seek by prayer, holy living, the study of God's word, and a familiar acquaintance with the religious condition of the world and the benevolent operations of the church. You are appointed to superintend, collect, and, in conjunction with the ruling elders, to manage the charities of the faithful in this congregation. It belongs to your office to circulate information, to correct misapprehension, to answer objections, to stimulate the sluggish, to encourage the faint hearted, to go before the people yourselves in Christian liberality, and, in short, to take a chief agency in erecting an elevated standard of Christian benevolence in this community. If you use the office of a deacon well, you will, by God's blessing, not only advance the cause of Christ among this people and throughout the world, but you will, at the same time, purchase to yourselves a good degree and great boldness in the faith which is in Christ Jesus. Brethren, beloved in the Lord, be faithful unto death.

3. I would address a brief word of parting counsel and exhortation to the Members of the Church. As I look round upon this great assemblage, my eye affects my heart. I cannot but humbly recognize the riches of God's goodness in making my ministry among you so fruitful. Nearly one-half of the present membership of this church have been hopefully converted to God since my pastorate commenced. To such I

may say with the apostle, "Though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus, I have begotten you through the gospel." This consideration is at once a source of joy and of sadness at the parting hour: of joy at having been used as the unworthy instrument of a change which, I hope, will issue in your eternal salvation; of sadness in leaving so many dear spiritual children, not knowing what may befall them when I am gone. To you, my beloved children in the gospel, and to all others, professors of godliness in this congregation, I would say, You have made a holy profession, see that you adorn it with holy living. There is no greater scandal to religion than the unchristian life of professing Christians. Let your conversation be as it becometh the gospel of Christ. Study Christ diligently, to the end that you may follow him closely. Study his graces of humility, meekness, gentleness, love, sympathy, obedience, temperance, submission, zeal and devotion, as the painter studies the features that he wishes to draw to the life. Look at him, think of him, admire him, pant after him, till every attribute of his nature shall become so entirely your own that you shall be transformed into the same likeness. You are Christians in name, be Christians indeed. You are the salt of the earth; beware of losing your savor. You are the light of the world; obscure not your shining by the vapors of corruption.

4. I desire to improve the opportunity in saying a few words to those who are still in an unconverted state. While I was with you, I endeavored faithfully to instruct you, solemnly to warn you, and affectionately to persuade you to come to Christ. But these instructions, warnings and persuasions have been thus far in vain. Would that a different issue had attended them! Would that I could leave you safe and blessed in a vital union to Christ! "But it is otherwise; I leave you far off, aliens and strangers, wretched subjects and captives of sin and Satan, without God, and without Christ in the world." Yet, ere we part, let me leave one more exhortation with you. God has pledged all his glorious perfections, that whosoever believeth on his Son shall have eternal life. But he has equally pledged his perfections, that he that believeth not shall not

see life. In the world of despair, lost opportunity cannot be redeemed, abused Sabbaths will not return, a rejected Saviour will not be offered, an aggrieved Spirit will not seek to win you to repentance. "I have lost a day," was the sad lament of a Roman emperor over lost opportunity. "I have lost a life," will be the sadder moan of the sinner, to whom the day of grace is over, and the day of retribution begun. The Roman prince might repair the loss of to-day by the diligence of to-morrow. But what resource will you have, to whom no to-morrow shall ever come? A lost life, a lost soul, a lost heaven are gone irrecoverably—gone forever. Behold! now is the accepted time; behold! now is the day of salvation.

5. I would address a few parting words to the children and youth of the congregation. A number of you have already, I hope, set your faces Zionward. Happy should I be, could I have seen many others of you walking in the same path, and safe within the inclosure of the Saviour's fold. My young friends, let me say to you at parting, as I have said before, in the words of the royal preacher, "Remember thy Creator in the days of thy youth." Early piety will save you from many snares, many temptations, many sins. It is the best safeguard against evil; it is the surest source of happiness. Piety is beautiful at any age; but most beautiful in the young. It is a peculiarly pleasing sight to see young people walking in the ways of religion, having their hearts purified and their lives sweetened with a principle of divine love. O that I might leave you all in this happy state. But I am afraid that a great part of you still remain without an interest in Christ, under the frown of a holy God, and in danger of eternal misery. Alas! that I must leave you in such a condition. "Dear children, I leave you in an evil world, that is full of snares and temptations. God only knows what will become of you. I pray God to pity you, and take care of you, and provide for you the best means for the good of your souls. Do not neglect to pray for yourselves. Take heed that you be not of the number of those who cast off fear and restrain prayer before God. Constantly pray to God in secret; and often remember that great day, when you must appear before the judgment-seat of Christ and meet your minister, who has so often counseled

and warned you." May that be a joyful day! a day when, as you sing in your beautiful Sabbath school hymn, we shall "meet to part no more."

And now, my beloved people, having given you these general and particular counsels and exhortations, it only remains to take leave of you, in bidding you a tender and affectionate farewell. I now surrender the trust which I received, when you called me to be your minister. I give back to the Great Shepherd your precious souls, which he committed to me, when he called me to be your under-shepherd. The moment of separation has come. We part, it may be, to meet no more, as pastor and people, till we meet before him who is "the Judge of quick and dead." I leave with you my fervent wishes for your prosperity, temporal and spiritual. I desire ever to remember and pray for this dear people. "If I forget thee, O Jerusalem, let my right hand forget her cunning." May the blessings that are on the head of the just be upon your head. May the good-will of Him who dwelt in the bush be yours. And, before I close, let me ask to be remembered in your prayers. Bear me sometimes on your hearts, when you kneel before the mercy-seat. "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." We part now; but we shall meet again. We shall meet, when sun and stars have ceased to shine. We shall meet, when months, and years, and ages shall be no more. Together we shall stand before the throne of judgment, I to render an account of my ministry among you, and you of the entertainment you have given to it. Together we shall listen to the infallible and the unalterable sentence. Yes, beloved brethren, we shall meet again. May we meet, happy, triumphant, glorified!—meet to be for ever with one another, and for ever with the Lord! "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." Farewell, once and a thousand times, farewell. And may the blessing of the triune God—the Father, the Son, and the Holy Spirit—rest upon you and remain with you for ever! Amen!